

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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From the Boston Recorder.

PRESENT STATE OF THE JEWS.

1. Their condition in the several countries where they are scattered.

Small colonies of Jews are found throughout most parts of Eastern Asia. The one at Cochin, consisting of two hundred families, is supposed to be the largest. A list, comprising sixty-five of these colonies, was presented by the Cochins Jews to Dr. Buchanan. Respecting their numbers, little is known:—In British India, they are estimated at sixteen thousand. The black Jews, supposed to be the most numerous, are regarded as impure by their white brethren, and are compelled to worship in separate Synagogues. The white Jews, engaged almost exclusively in mercantile pursuits, are constantly passing from colony to colony; and by means of them, an easy communication is kept up between the several colonies. They are more learned, and far less bigoted, than their brethren in the west. They generally understand the Hebrew, and many of them speak it. Among them are men of intelligence, who are well acquainted with the history of nations.—Manuscript copies of the law are found in most of their Synagogues, and several of these were, by Dr. Buchanan, sent to England, together with a New Testament in Hebrew. This translation was made by a Jew, with the express design of refuting the Christian religion. After many execrations, some of which he inserted in the margin, he was forced to yield to its evidence, and became a Christian.

About seven hundred Jews are found in the vicinity of Bombay. Their children, one hundred and fifty in number, are collected by our Missionaries into three schools, and placed under Jewish teachers. The Missionaries have weekly lectures, designated especially for the Jews; which are well attended.

In the provinces of Cashmir and Afghanistan, near the Indus, are many who acknowledge themselves Jews; and who have made great sacrifices for the sake of their religion. Many more, it is supposed have yielded to the power of the reigning religion. So much do the Jewish manners and customs prevail in these provinces, that many have regarded the inhabitants as principally of Jewish origin.

Jews are numerous in the country near the Caspian. In twelve of the principal towns in Georgia, are found more than twelve thousand families. Many of these pass from place to place, for purposes of trade:—numbers are settled down as agriculturalists. They are poor and ignorant;—they have neither Synagogue nor Levite, and of the rites of their fathers, circumcision, and abstinence from swine flesh, are all which remain. Absurd and superstitious legends constitute the substance of their religion; and to these they listen with an attention which few Christians give to divine truth.

In Arabia not a few of the Jews have embraced the Mahometan faith; many however, in spite of persecution, retain the religion of their fathers. They reside chiefly in the southern part, where they have many Synagogues. They are here, as in all Mahometan countries, held in universal contempt; never suffered to reside within the walls of any city; are oppressively taxed for the privilege of enjoying religious worship; and are ignorant, compared with their brethren in Protestant, or even in Catholic countries. They carry on an extensive commerce with their brethren in India, and produce the best artists in Arabia. A number of separate tribes are found on the highlands north east of Medina, which, in consequence of being surrounded by the desert, have for centuries maintained their independence.

The Jews in the Turkish Empire are estimated at one million. They have a

chief of their own nation, whose power is greater than was that of the Greek Patriarch. Most of the Mercantile business is carried on by them, but where the Greek merchants resort, they lose the trade, and where the Armenian comes, both Jew and Greek are compelled to retire. Hence the Jews in Constantinople,—seventy-five thousand in number,—are in extreme poverty. In Palestine they are comparatively few; and in consequence of the united oppression of the Turk and the Arab, they live in the most abject misery. At Jerusalem, are three thousand Jews, many of whom are Priests. They collect an annual tribute of their brethren in other countries, to the amount of half a million of dollars. This is paid very cheerfully, as all Jews feel a deep interest in having public worship maintained at Jerusalem.

The government of Austria is extremely jealous of all attempts to enlighten its Jewish subjects. This system will long retain seventy-five thousand Jews in ignorance and bondage.

Poland has for ages been denominated the Jewish Paradise. It is the seat of their literature,—the country where most of their Rabbis receive their education.—Here they possess an influence and respectability, which they nowhere else enjoy. The Rabbis and Scribes exercise over their brethren, almost unlimited sway. They constitute the supreme Judges in matters civil and religious. The Polish Jews have little landed property, but they possess the trade, and the gold of the country. The produce passes through their hands;—the principal mills, the toll gates, the ferries, and the taverns of the country are theirs. They are self righteous, and pharisaical, to an extreme. Their number is half a million.

In the Russian Empire, are two millions,—they are generally poor and ignorant, and multitudes in these respects fall below the slaves. Alexander is using every effort to meliorate their condition. In 1805, he admitted them to the privileges of the schools and colleges throughout his Empire. He invites, protects, and assists Missionaries to labour amongst them.

In Prussia, are seventy-five thousand Jews. A few years since, when cruel laws doomed most of them to perpetual celibacy; the happy few, whose high privilege it was to enter the marriage state, must require the favour by furnishing their cupboards with porcelain,—the refuse of the Royal Manufactory. These laws were revoked in 1806. In 1812 they were presented with a new constitution, which guarantees to them all the privileges of citizens.

In Sweden also, they have of late obtained considerable privileges.

In Denmark they have long been ranked as men, and have produced many distinguished characters. Their system of education is rapidly improving, and the exertions of Jewish parents to educate their children, are now seconded by their Christian neighbours. At Copenhagen they have a free school well endowed.

Some of the German Princes are exerting themselves in favour of their Jewish subjects. In a few instances, they have compelled towns to make good damages done by the mob. But in most of the free towns they are oppressively taxed for the privilege of a residence. Ten thousand in Frankfurt are by night shut up in a single lane, and by day excluded from the side walks. The German Jews are beginning to prize education, and to establish schools for themselves: popular prejudice forbidding their children to mingle in their public schools. The most refined generally regard their religion as mere ceremonies, useful chiefly in restraining the vulgar; and multitudes of them reject both the Talmud and the law; and settle down in deism. There are two hundred thousand German Jews.

In Holland, are sixty thousand Jews; most of whom reside at Amsterdam.

They are honest, industrious, affluent, polished, and enlightened. Many are learned, and to these the world is indebted for some valuable discoveries; but however meritorious, they are excluded from the work shops. A Royal Edict, in 1817,

required them to educate their children in the knowledge of the Jewish Scriptures. Christians are extensively aiding them in this design, and much good is evidently resulting.

The sixteen thousand Jews in England enjoy every privilege enjoyed by dissenters. The Portuguese Jews here, as in other countries, are brokers and merchants of respectability. The German Jews, in this country, are more numerous, and are generally poor and dishonest.

In 1761, the Jews of France, after a long series of persecutions, obtained their rights. The late Emperor befriended them, and many of them were found, not only in the ranks, but among the officers of his army. Great efforts have been made to turn their attention from trade to honest labour. Consequently, numbers are now engaging in agriculture and mechanical employments, and others are pursuing the various sciences with success.

No Jew is permitted to enter Spain or Portugal. Yet there are many in these countries:—they pass for zealous Catholics, and fill the most sacred departments of the Romish Priesthood, still practising in secret Mosaic rites; a dissimulation countenanced by the Talmud.

Jews reside in most of the large towns in Italy. Many of them are literary men;—some, poets. In Leghorn, are fifteen thousand; one third of the whole population.—They have a separate part of the city: are heavily taxed; yet accumulate wealth, having the trade in their hands.

In the Barbary States are half a million of Jews. The condition and character of that unhappy people, is in no country more truly deplorable. They are liable at any moment to be deprived of their possessions. From the Moors and Arabs they suffer every indignity; yet they suffer patiently:—they dare not defend themselves. In childhood they are inured to the insults and blows of other children; and under these, they are not suffered even to complain. When the Moor of rank approaches, the Jew uncovering his feet must stand in an inclining posture, by the way side, till the Moor passes by.—Most of them abandon themselves to beastly pleasures, and others seek in accumulation of wealth, a solace for their woes.—Multitudes are wretched from extreme poverty;—intemperance characterises the whole.

Polygamy adds to the degradation and the misery of the women; they are at any time divorced at the will of the husband. Among the Barbary Jews, are enterprising merchants, who possess nearly the whole trade of the country, and accumulate immense treasures. Many, to escape persecution, have embraced Mahometanism. Numbers are found in the mountains of Morocco, who engage in laborious pursuits.

The Jews in Egypt, are numerous and powerful. They farm all the revenues, and by this employment have acquired influence and reputation. They close their offices during the Christian Sabbath, which prevents all transportation of goods on that day.

The Jews of Abyssinia enjoy much tranquility; they have lost the Hebrew; but have translations of their Scripture written by the Abyssinian Christians.

At Tombuctoo, Sansaring, and most of the large towns in the interior of Africa Jewish merchants are found. Notwithstanding their wealth the uncultivated African looks upon them with contempt. Even here they cannot escape persecutions.

Crossing the Atlantic, we meet with a colony of Jews on the island of Jamaica. They enjoy most of the rights of citizens; hold property in land; are generally wealthy; and provide liberally for their indigent brethren. Schisms between their two Synagogues, cause most of their troubles.

There is a colony at Surinam, S. A.—They constitute one third of the Surinam militia; are a respectable and useful class of citizens, yet have not always escaped persecution.

In the United States are three thousand Jews. They are found principally in N. York, Philadelphia, Richmond, Charleston, and Savannah. They are admitted to all the rights of freemen. Com-

merce is their employment; they are possessed of considerable wealth, and have little intercourse with Christians, except in the way of business. Yet the fault seems not to be theirs, for they are pleased with every mark of attention.

TO BE CONTINUED.

FROM THE S. INTELLIGENCER.

Mr. Editor,

I was interested in the extract of a letter from Sheffield, published in your last paper not simply, as bringing to us an interesting work of grace, but in the fact that I discovered in the letter, something like system in the action of Christians in the promotion of such a work. From a little thought on this point, I am led to a full belief that the Christian world have much to learn on this subject. I know not that any thing like system has ever been adopted, (except in a very few cases) for a revival of religion in a community or church. It has not only not been adopted, but where there has ever been any thing like an entrance on such a system, it has been immediately put to death by the very persons who ought to have promoted it. So that, while in the prosecution of every other work, plan is necessary, it has been the misfortune of this, to have (in the exertions which are made for it) nothing like a regular and systematic course. While Christians are slumbering year after year, no one seems to think that there is any thing to do, but to keep on in the old course and to "wait till the spirit of God be poured out upon them;" or if there is, through the blessing of God, an attention to the interests of the soul excited, the Christian community do not seem to feel or see the necessity of united and systematic action in its extension and continuance; hence, though much is often said and done—yet a great part is so said and so done, that it is in the result like beating the air.

Let me not be thought to imply by what I have said on this subject, that I believe, (as is often said by objectors to a systematic course of action for a revival of religion.) "That men can make a revival." I am disposed to believe, that the individuals who have acted systematically in such a work, are as deeply conscious as those who have not acted systematically, or not acted at all, "that Paul may plant and Apollos water—yet God must give the increase."

Surely the man who has employed means vigorously, and in a way best suited to accomplish an end, when the effect fails, after all, is in no more danger of trusting to means to convert a soul, than the man who by such a course, has never had the experience that means are nothing. But without dwelling on this idea, we ask you, Mr. Editor, why, in our endeavours to revive religion among a people or in a church, should we not act systematically? Perhaps the reply will be from some reader, "a revival is the work of God."—No man, who knows any thing of this subject, or of his own heart, will be disposed to doubt this. We are ready to grant, that no truth is better established by experience and the Bible, than that a revival of pure religion is the work of God. But granting this, does it furnish any objections (if in this work means are employed at all) that they should be employed judiciously?

Let it be granted that God does employ means in such a work, and surely there can be no objection, that the most apposite means should be used, and they should be used in the most appropriate manner.

Now, that God does employ means in the revival of his work, no one will deny; and that from his providence or his word, we can have no rational ground of hope for the production of any effect without the use of means. Why then not enter on this work with as much calculation and system, as any other work? If we are not to take a systematic course for the accomplishment of this work, because means are in themselves of no avail, then we may on the same ground go still further, and omit the use of means in the natural world. Means in the natural world (in themselves considered) have no more efficiency than they have in the moral world; and if in the one case means are to be omitted, with equal propriety may they be in the other.

But because the husbandman is dependant on God for the springing up of his seed and for its growing till it arrive at perfection, does he therefore cease to sow at all, and sit down and wait till a crop may be furnished ready to his hand? Or if he thinks it best to sow, is he indifferent when he sows it—whether it be on a pine barren, on the top of a rock, or in a well cultivated field: does he take no pains as to the manner in which it is done—does he throw it all into a heap, because he is dependant on God, and expect it will spring up well proportioned over the whole surface of the field—or does he sow his field, then cut down his trees, and then burn over his ground, and then plough—why not do it? He is dependant on God for his crop, and unless God make his labour efficient, he may as well sow on a rock, or sow first, and burn and plough afterwards, as to prepare his ground and then sow. The fact is, that this man has learned that means must be employed in a rational way, ap-positely and systematically, and then God gives them efficiency. Employed differently he does not do it. It is in more than one sense that “the children of this world are wiser in their generation than the children of light.”

Because then the Christian is dependant on God for a revival of religion, furnishes no more reason why he should not act rationally and systematically, in the use of means, than that the husbandman should not act thus. But no one thinks of declaring that system, in the latter case is unnecessary, why then, we ask in the former?

EVANGELICUS.

For the Christian Repository.
No. XXV.

TO THE SOCIETY OF FRIENDS.

“Idolaters shall have their part in the lake that burneth with fire and brimstone; which is the second death.” Rev. xxi. 8.

Until Amicus can produce one heathen who was not an idolater, he must either give up his hope for them, or give up the Bible. For idolatry is in Scripture described as the greatest of all abominations in the sight of God. Therefore, when he talks so much about the ‘virtues,’ the ‘piety,’ the ‘truth, justice and mercy,’ of the heathen, I ask him to name a nation or an individual not guilty of open and habitual idolatry. As murder implies a disposition to commit all lesser crimes; so idolatry implies a heart at enmity with the only true God and disposed to commit all minor sins. It is in vain therefore to talk of the ‘virtues’ or the ‘piety’ of a man who is guilty of this most gross offence. But I will answer his objections more particularly.

Objection 1.—“John saw a multitude which no man could number, of all nations, kindred and people, standing before the throne,” &c. Rev. vii. 9. Any one who will consult the passage will perceive that this refers to events which took place under the “sixth seal,” or just before the reign of Constantine; and is a prediction of the spread of the gospel in that day. The Apostles and their successors, unlike your Society, went forth as *Missionaries* to all nations, and the consequence was, *some of all nations then existing were saved.* The Millennium also will verify this passage, by bringing in multitudes from all corners of the world. But you might as well say there is a Millennium in every age, or that there will be a Millennium without the knowledge of the Bible, as to say that this text is true of every age, or that some of all kindreds will be saved without the Bible.

Obj. 2.—“Some who had no external knowledge of Christ have been eminently virtuous, and therefore must have been largely assisted by Divine grace.” Are not many of the *Deists* of our day equally “virtuous?” And will you say that these are Christians, or endowed with saving “grace.” I challenge you to name a heathen who had more consistent notions of God, or showed more regard for Revelation, or for Jesus Christ, than many acknowledged Deists of our day. And can these be saved? say, Amicus.

Obj. 3.—“Where shall we find a heathen nation so depraved as to persecute and shed the blood of a brother for a difference of opinion?” Has Amicus forgotten the Ten Roman Persecutions, and the millions of Christians that were robbed, banished, burned and murdered during the first three centuries, by these tender hearted pious heathens? True, they seldom persecuted one another; being of one family, why should they quarrel? The Greeks and Romans tolerated all heathen religions, bore with idolatry in every shape; but the moment CHRISTIANITY appeared, Kings, Philosophers, Priests and People combined their arms against her! Wonderful evidence of their “virtue and piety!” Just so in your Society, Pelagians, Universalists, Socinians, Deists and Atheists can dwell together in amity, each holding that it is “no matter what a man believes so he is sincere,” and every speaker declaring what doctrine he please, provided he does not preach the Gospel! But should the Apostles themselves appear among you and preach their old doctrines, you would all say “Sit ye down, ye are not called to minister,”—and that charity which is readily indulged for heathen and infidels, would be denied to the followers of Jesus Christ.

Obj. 4.—“These heathen have far outstripped your high professors in divine works of Mercy, Justice and Truth.” There are two nations who have been without the Scriptures, who have brought forth more of the fruits of sincere piety and devotion than those who have had the Bible,—the *Hindoo* and our Western Indians.” With the invasion of Judea by the East India Company we have nothing more to do than with the wars of Bonaparte; they are a set of infidel merchants who opposed the admission of Christianity into

India with all their might. In 1813, when they applied to the British Parliament for the renewal of their charter, that Body refused, unless they would consent to an additional article, permitting Missionaries to reside in India, so long as they behaved peaceably. The motion was opposed, upon the Quaker principle, that “the Hindoo religion was as good as ours.” It was during this debate, in which Sir Henry Montgomery and Mr. Lushington took the lead, that the latter gentleman, (the “Bengal officer” whom you quote,) an avowed infidel, contradicted the statements of Dr. Buchanan, and made the assertions you have quoted. Dr. Buchanan, the holy man whose motives you join with infidels to vilify, but whose memory will be dear to India long after Quakerism shall have been abolished, and hostility to missions shall have ceased,—tho on his sick and dying bed, wrote a memorial and made a statement of facts which convinced the parliament and confounded his adversaries. So much for the statement of your “Bengal Officer.”

Abulfazel, the other “disinterested author,” whom you quote, was Secretary to the great Mogul,—in a station where we do not generally look either for correct sentiments, or correct practice in religion. He was moreover a Mahometan, an idolater himself, and therefore little credit is due to his testimony,—especially when it is in direct opposition to that of Sir William Jones, who spent much time in investigating the Sacred Books and institutions of the Hindoos,—in direct contradiction to that of Lord Teignmouth, who was for some time Governor General of Bengal, is now President of the Bible Society in England, is one of the Assistant Editors of the Christian Observer, and a warm advocate for missions to India; in contradiction also, to the testimony of Charles Grant, one of the best men in England, a member of the British Parliament, and who has written a masterly Memoir on India,—as well as contradictory to that of all the Missionaries. Let the Reader weigh the testimony of an avowed infidel and a Mahometan against the following testimony of men whose veracity cannot be impeached.

Dr. Buchanan says the two prominent characteristics of the Hindoo superstition are “*Impurity and Blood*,” illustrating his declaration by facts which he himself witnessed. William Ward who has been 23 years in India, and whose testimony if false may be easily refuted, states, that tho the more enlightened Hindoos admit the idea of One God, they do not think him an object of worship. And accordingly “among 100,000,000 of people, there is not to be found one temple consecrated to the One God.” They speak of their “330 millions of deities,”—and some of these deities are “sin personified.” It is remarkable that not one of all their numerous idols, represents a virtue! The Greeks and Romans did dedicate temples to Truth, Justice, Chastity, &c. but I defy Amicus, or any other advocate for Hindoo “piety,” to mention the name of a single Hindoo idol representative of a virtue,—or a single deity of a virtuous character! “Their very gods,” says Mr Ward, “are monsters of vice,—their worship is full of abominable impurities,—their priests ring-leaders in crime—their Scriptures encourage pride, impurity, falsehood and murder, and their heaven is a brothel!” “Nor do any of the Hindoos die with the hope of future happiness, except those who drown or burn themselves.” “By a future state, a Hindoo understands nothing more than transmigration,” and common persons, therefore, when dying, “have no hope but of passing into the body of some reptile.” (v. Ward’s Farewell Letters, Let. 5.) To speak of the fruits of “mercy” in a country where such a thing as an Alms House or a Hospital, or a Benevolent Society never was known,—where children are allowed by their religion to expose their aged parents to the Ganges,—where mothers throw their infants to the Alligators,—where the eldest son kindles the funeral pile of a widowed mother,—where children tread the earth into the grave around a living parent,—where idols are pleased with human blood,—and where the multitude set up a joyful shout when infatuated victims sacrifice their lives,—to produce these as “works of mercy,” shows a curious taste!

But hear another witness. The Abbe Dubois, a Roman Catholic, who resided many years in India, whose work was approved by Col. Wilkes, Governor of the Mysore country, was purchased by the Madras Government for 2000 pagodas, was afterwards published by the East India Company, and recommended by some of their members as “the most comprehensive and minute account extant in any European language of the manners of the Hindoos,” gives the following testimony. After stating that “there is but little respect for parental authority,” and little filial affection, he says “when the Brahmins find themselves in trouble, there is no falsehood or perjury they will not employ to extricate themselves. And they are not ashamed to declare openly, that untruth and false swearing are virtuous when they tend to our own advantage. When such horrible morality is taught by the Theologians of India, is it to be wondered at that falsehood should be so predominant among the people?” page 107. “There is no country on earth where the sanction of an oath is so little respected” page 197. (So much for their “truth!”) “The feelings of commiseration and pity for the sufferings of others never enter a Brahmin’s heart. He will see an unhappy being perish on the road, or even at his own gate, if belonging to another cast, and will not stir to help him to a drop of water, tho it were to save his life.” page 197. (So much for their “mercy!”) “The greater part of their institutions, civil and religious appear to be contrived to nourish and stimulate that passion” (incontinence) page 191. “Whatever their religion sets before them tends to encourage their vices, and consequently all their senses, passions and interests are leagued in its favour” page 390. He then speaks of their “dancing girls,” the “indecent figures” engraved on their temples, and their “monstrous obscenities,” and closes by saying, that “a religion more shameful or indecent has never existed among a civilized people. Licentiousness prevails almost universally without shame or remorse.—Every excess is countenanced by the irregular lives of their gods, and by the rites which their worship prescribes.” 420, 421. The above are extracts from a work recommended by the enemies of missions. Again; Daniel

Poor one of our American Missionaries to Ceylon, a man whose character for piety and veracity is well known in this country, in a Letter to Jordan Lodge in the State of Vermont, says, “The gods worshipped by this people are numerous, and the character of the best of them is abominable. The people here are professed worshippers of the devil. Their fear of him is great, and their offerings to him many. In every place temples to him are erected; there are as many as 12 or 15 in this parish in which this diabolical worship is offered. And finally, the majority of the people bear the names of the different demons. Yes, the very names by which this people are called, the character of their gods, the nature of their worship, their maxims, customs and practices, unitedly bear testimony to the melancholy fact that this people are in bondage to the Prince of Darkness.” Boston Recorder, 1819, p. 200.

Such are the testimonies of men who are neither infidels nor mahometans, but holy, “disinterested” men, who like the Apostles of old have taken their lives in their hands, gone to an unhealthy climate to “open the eyes of the Gentiles and to turn them from the power of Satan unto God.” But to remove all objection, I will bring testimony from men whose piety will not be troublesome to you—men of mere literature. The Asiatic Society in their Researches, state that “the barbarism of the interior nations of Sumatra, Borneo, and other islands almost exceeds belief. It is usual for the Batta tribes to kill and eat their criminals and prisoners of war. And they themselves declare that they frequently eat their own relations when aged and infirm; and that not so much to gratify their appetite, as to perform a pious ceremony.” “The most singular feature in the character of the *Alfoers* is the necessity imposed on every person of sometime in his life, imbruing his hands in human blood! And in general among all their tribes, no person is permitted to marry, till he can show the skull of a man whom he has slaughtered. They eat the flesh of their enemies like the *Battas*, and drink out of their skulls; and the ornaments of their houses are human skulls and teeth!” Asiatic Researches, Vol. X. 203. 217. However your society may look upon these things, Christians generally would hardly look on them as “divine works of mercy.”

But perhaps other nations are better. Let us see. The Persians border on India, what is their character? Major Scott Waring who spent some time in that country says, “The manners of the Persians are formed in a great degree, on the principles of Lord Chesterfield; they conceive it their duty to please, and to effect this they forget all sentiments of honor and good faith.” “They are excellent companions, but detestable characters.” “A people given to a life of rapine will necessarily have a number of words to express the various modes of plunder; and excepting the Mahrattas, (your “virtuous” Hindoos) I do not believe that there is a language on earth in which the different gradations of robbery to the perpetration of the most atrocious crimes are more distinctly marked.” “The Persians have but a faint notion of gratitude, for they cannot conceive that any one should be guilty of generosity without some sinister motive.” “Philosophers have held it for a maxim that the most notorious liar utters a hundred truths for every falsehood. This is not the case in Persia. They seem unacquainted with the beauty of truth, and only think of it when it is likely to advance their interest.” *Tour to Shiraz by E. S. Waring, Esq.* So much for their “Truth.”

Captain Pottinger, another Traveller, who resided sometime in Persia, says “I feel inclined to look upon Persia at the present day to be the very fountain head of every species of cruelty, tyranny, meanness, injustice, extortion and infamy, that can disgrace and pollute human nature, and have ever been found in any age or nation.” Pottinger, p. 212.

Here for the present I must pause. Let the reader decide whether *Hindustan* and the adjacent heathen countries have “more of the essentials of true faith,” more of the “works of Mercy, Justice and Truth,” more “virtue, piety and devotion,” than Christendom, and judge whether the Bible would not be a blessing, and the Christian religion a better “kind of religion” than that under which they now suffer. In a future number I will exhibit something of the religion of our western Indians. The more this subject is examined, the more clearly it will appear that your doctrine of Universal Light is not more contrary to Scripture, than it is to FACT.

PAUL.

FEMALE CONDITION IN INDIA.

In a letter of the Rev. Mr. Ward to the Ladies of Liverpool and the United Kingdom.

APPEAL IN BEHALF OF THE NATIVE FEMALES OF BRITISH INDIA.

Women in India are in a state of ignorance and superstition, which has no parallel in the history of tribes the most savage and barbarous.

A female is despised as soon as she is born: she comes into the world amidst the frowns of her parents and friends, disappointed that the child is not a boy. Every mother among the tribe of Rajpoots puts her female child to death as soon as born. While I was in Bengal I was informed of the case of a Rajpoot, who had spared one of his daughters; and she lived till she attained the age when Indian Girls are marriagable. A girl in the house of a Rajpoot was, however, so extraordinary a circumstance, that no parent chose to permit his son to marry her. The father then became alarmed for her chastity, and the honour of his family; and with a hatchet cut her to pieces!

In childhood and youth, the Females have no cultivation of any kind whatever: and the mother, being herself entirely un-

lettered and the devoted victim of a dark and cruel superstition, is utterly incapable of improving her child. The first days of the girl are therefore passed in an inanity, which prepares her for a life doomed to be spent in superstition and vice.

In the age of comparative childhood, she is united in marriage without any knowledge of or having ever seen her husband: when they meet together for the first time, they are bound together for life. Thousands, who are thus married, in a state of childhood, lose their husbands without having ever lived with them, and are doomed to a life of widowhood; for the law forbids them to re-marry. Parents, in some cases, marry fifty or sixty daughters to one Brahmin, that the family may be raised to honor by a marriage-relation to this man. These females never live with the husband, but in the houses of their own parents; or they leave the houses in which they have been thus sacrificed for the supposed honor of the family, and enter the abodes of infamy and ruin.

Supposing the female, however, to have been united to a person who really becomes attached to her, what a mother, without the knowledge of the alphabet! wholly unacquainted with mankind, and with all the employments of females in a civilized country—unable either to make, to mend, or to wash the clothes of her household! She never sits to eat with her husband, but prepares his food, waits upon him, and partakes of what he leaves. If a friend, of the other sex, call upon her husband, she retires. She is veiled, or goes in a covered palanquin, if she leaves the house. She never mixes in public companies. She derives no knowledge from the other sex, except from the stories to which she may listen from the mouth of a religious mendicant. She is in fact a mere animal, kept for burden or for slaughter in the house of her husband. A case lately occurred, in Calcutta, of a girl being burnt alive on the funeral pile, with the dead body of the youth with whom she was that day to have been married.

Such a system of mental darkness has rendered the sex, in India, the devoted victims of Idolatry; and such victims, no other country, however savage, however benighted, can boast. What must be the state of the female mind, when millions are found throwing the children of their vows into the sea! when a guard of Hindoo Soldiers is necessary to prevent mothers throwing their living children into the jaws of alligators; these mothers standing and watching the animal while it crushes the bones, tears the flesh, and drinks the blood of their own offspring! How deplorable the condition of your sex, when superstition thus extinguishes every sensibility of the female, and every feeling of the mother; and makes her more savage than the tiger that howls in the forest, which always spares and cherishes its own offspring!

But horrors still deeper are connected with the state of Female Society in India. In the year 1817, seven hundred and five women, widows, were either burnt alive or buried alive with the dead bodies of their husbands, in the Presidency of Bengal. Is there any thing like this in the whole records of time! have fires like these, and so numerous, ever been kindled any where else on earth—or graves like these ever been opened? Two females roasted alive every day in one part of British India alone! At noon-day, and in the presence of numerous spectators, the poor Widow, ensnared and drawn to the funeral pile, is tied to the dead body, pressed down on the faggots by strong levers, and burnt alive, her screams amidst the flames being drowned by shouts and music! Amidst the spectators is her own son, her first-born, who (tremendous idea!) has set fire to the pile, and watches the progress of the flames which are to consume the living mother to ashes—the mother who fed him from her breast, and dandled him on her knees, and who once looked up to him as the support of the declining days of herself and his father!

I have seen three Widows thus burnt alive; and could have witnessed many more such spectacles, had they not been too much for my feelings.

Other Widows are buried alive: here the female takes the dead body on her knees, as she sits in the centre of a deep grave; and her children and relations, who have prepared the grave, throw in the earth around her: two of these descend into the grave, and trample the earth with their feet around the body of the widow. She sits, an unremonstrating spectator of the process—the earth rises high-

er and higher around her—at length it reaches her head, when the remaining earth is thrown with haste upon her, and these children and relations mount the grave, and trample on the head of the expiring victim!—O ye British Mothers, ye British Widows, to whom, if not to you shall these desolate beings look! In whose ears if not in yours, shall these thousands of orphans cry, losing father and mother in one day? In what corner of this miserable world, full of the habitations of cruelty, shall we find female society like this—widows and orphans like these? Seventy-five millions, in all India, in this state of ignorance! Say how long, ye who have never saw a tear, but ye wiped it away—a wound, but ye attempted to heal it—a human sufferer, but ye poured consolation into his heart—how long shall these fires burn—these graves be opened? The appeal, my fair country women is to you—to every female in Britain Government may do much to put an end to these immolations: but without the communication of knowledge, these fires can never be wholly quenched, nor can your sex in India ever rise to that state to which Divine Providence has destined them.

FEMALE MISSIONARIES.

The following is an extract from an Address delivered by the Rev. T. Galland, at Hartford, Connecticut, immediately after the marriage of the Rev. Hiram Bingham to Miss Mosely, who were to sail in a few days for the Sandwich Islands as Missionaries. It contains an eloquent eulogium on the female character, and a deserved rebuke of that spirit of the world, which condemns while it cannot understand, the intrepid zeal of female Missionaries.]

"Ah! we sometimes hear the propriety of such adventures, as they are termed, called in question. For it is easy and pleasant for those of us who sit quietly by our own fire side, surrounded with comforts and luxury to wonder at the rashness of those who embark in such hazardous enterprises; and, while we shrink from self-denial, and do so little for the cause of Christ, we hope in some measure to palliate our neglect by finding fault with those who do more. And strange as it may seem, woman—sent by Heaven as a helpmate for man; designed to share and soothe his sorrows; to participate in, and lighten his cares; to excite by her gentler influence, and invigorate by her kind remonstrances his languishing efforts in the path of duty;—Woman—who may have less active courage, but more unbending fortitude than man; whose instinctive good sense extricates from difficulties which his boasted sagacity cannot surmount—Woman—who, like the vestal virgin of old, keeps bright the lamp of domestic piety in the quiet of her retirement, while man suffers its flame to be extinguished in the tumultuous bustle of the world;—Woman—may be the admired heroine of a novel; or follow her husband through the fatigues of a military campaign, and attend him amid all the horrors of war; or traverse with him the mighty deep, and spend years in some sultry clime, while he is toiling to make his fortune—she may do all this, and receive the loudest plaudits of approbation for her intrepidity and constancy; but let her become the partner of some humble missionary, who goes to fight the battles of the cross, and to win an incorruptible crown, and lay up treasure in Heaven, and she no longer has any claim to magnanimity and fortitude of soul; she must consent to bear the reproach of weakness or rashness.

"Take up this reproach, ye daughters of Zion, and patiently endure it; followers of her, whose dust reposes in India, but whose spirit now rejoices in Heaven over her past sufferings in the cause of Christ; and may the same arm which shielded Rebekah, who, at the call of Providence, left her kindred and home, even the almighty arm of the God of Abraham, of Isaac and of Jacob, ever sustain and protect you."

Rel. Rem.

BOMBAY STATION.

Extract of a letter from Mr. Hall, dated August 28, 1821.

With our reduced number, we feel more desirous than ever, of employing the agency of natives to help forward the work of Christianization. We see how much could be done. Additional schools are called for in great numbers. We could soon establish them far and near, visit them occasionally ourselves, and employ assistants to aid us in the work of superintendence. In this way much knowledge of Christianity might be disseminated, and Christian

books widely dispersed. We might soon print a great number and a variety of tracts, and Gospels, and employ men to scatter them throughout the Mahratta empire. To many parts of that empire we cannot go ourselves, and there is no prospect of any missionaries going to those places, while the present generation is on the stage of probation. Therefore the only prospect, that any, out of the millions of Mahrattas now on the stage, will hear of Jesus is from the distribution of tracts, &c. among them. As an individual, I greatly desire that such means—the only ones which at present offer, and means which, far aught we know, may be blessed,—should be adopted and carried to their full extent. But these means cannot be employed without money; and we have no money, and we have had none for many months past, except what we have borrowed on the credit of the mission. The debt thus incurred, is large. We are distressed about it and have felt obliged to dissolve ten of our most promising schools; which has been a very painful measure to us. Other useful operations have been dropped for the same reason. To see important openings for promising exertions, and to be kept back from improving them, is a severe trial.

But blessed be the God of all grace, who keeps us from desponding. I never felt more encouraged to prophecy to the dry bones of the valley, than I now do; and I cannot but hope, that ere long the spirit of the Lord will breathe upon them, cause life to enter into them, and at least some of them to stand up to the everlasting glory of Him, who died that they might live. The Lord hasten it in his time.

The period has now arrived, in which I begin to feel desirous of seeing an edition of the New Testament printed off at our press, in the Mahratta language. I earnestly hope, that communications from the American Bible Society are on their way to us, to authorize us to execute this great work under the patronage of that revered Society.

I hope also that the American Tract Societies will authorize the printing of some tracts for the benefit of the many thousands of many languages,—though principally Mahratta,—in this region. Never did I wait for communications from our beloved patrons, with so much anxiety.

[The pecuniary embarrassments, which were so distressing at the time this letter was written, were owing in some measure, to want of suitable and seasonable opportunities for a safe remittance of money; but principally to the very embarrassed state, in which the funds of the Board had been, for some time previous. Several of our stations suffered much. Mr. Kingsbury found himself suddenly checked in his career; the prospects of Messrs. Finney and Washburn were clouded; and now it appears, that, at Bombay, the missionaries were constrained to suspend ten of their schools, which had been established and supported by much labour and expense; and send back to ignorance and heathenism, nearly 500 boys, some of whom might have been made eminent Christians, and teachers of their countrymen.] R. Rem.

From the Boston Recorder.

The following effusion from the heart of one of the fathers in the New-England churches, being part of a letter, to a nephew, looking forward to the ministry, contains a testimony to the truth of our religion.

"My sun is far in the west, having almost crossed my sixty-fourth year; and it gives me feelings unutterable. The world all slides from under me. I see nothing here but vanity. But the truths of the word of God, appear more and more real, and of amazing importance. That testimony of the word concerning the sinful, wretchedness, and weakness of man; concerning the Lord Jesus Christ, as God with us; his atonement, righteousness, intercession; and his infinite unchangeable and eternal fullness; and concerning the Holy Spirit, to change and sanctify the heart; to show us the things of Jesus; and fill the broken heart with peace and consolation—these and the like things increase in my view. O how needed and inestimably precious is the gospel of Christ, as the true and only light of life. All besides is absolute darkness.—I think I can say my study was never so delightful.—I would write my sermons, if it was only for the pleasure of writing them. My desire is, to go out of this world, testifying of Jesus to all I leave behind; and that the good promise may be fulfilled also in me, 'They shall be fruitful in old age.'"

"Go on, my dear cousin; the work you

have chosen is a good work—the best of all callings."

H.

FROM THE BOSTON RECORDER.

Ireland.—The "Irish Evangelical Society" support a Theological Academy at Dublin, which has eight students on its lists. It has already furnished six faithful ministers who with several others from other Academies are occupying large and promising districts of itinerant labour in that almost benighted land. The students also, preach regularly on the Lord's day at seven different places in the vicinity of Dublin, with much acceptance and encouragement.

The Governor General of Siberia, on a late journey into the most distant parts of Asiatic Russia, made it a prominent object to establish Bible Societies at the different places he visited in his progress. At Nertschinsk, near the frontier of China, he formed a Bible Association principally with a view to the benefit of the wretched criminals confined to the mines in that vicinity, and 2434 dollars were collected in three days. At Kiatcha, the frontier town between Russia and China, where the two nations meet for the purpose of trade, another Society was formed, and 5463 dollars subscribed in little more than one month. At Yakutsk, another auxiliary has been formed, and about 650 dollars at once collected. This town is on the river Lena, in 62 deg. N. lat. and the Society here established will extend its blessings to the most distant shores of the Arctic ocean. The Governor General seems determined that no inhabited part of his vast government shall long remain destitute of the words of Eternal Life.

THE MODERN WHITEFIELD.

Extract of a letter to the Editor, dated Philadelphia, April 15, 1822.

"You have doubtless heard that the celebrated Methodist minister, Mr. Sommerfield is in this city, and has been preaching several times. I went to hear him on Sunday last; and I declare to you that I never before felt in its full measure, the mighty power of eloquence. The discourses of this wonderful man, are not formed upon the model of orators ancient or modern. They are not made up according to the prescriptions of rhetoricians of great or lesser name; they owe nothing to the magnificence of words, or to the studied graces of manner; but they are deeply imbued with the living spirit of thought, and are dependant for their influence alone upon the omnipotence of truth and the irresistible energy of genius. His gestures are without affectation; few, but fearless and appropriate. His words spring free and spontaneous from his thoughts; and these gush on with one continued flow from the deep and unfailing fountain of a spirit whose source is in nature and God. It is difficult to characterise his eloquence, for it is neither florid, nor sterile, nor argumentative; but a happy combination of those qualities which captivate the fancy, convince the judgment and convict the heart. His sermons are not ushered in by a well worded exordium, nor are they closed by a corresponding peroration. There is nothing prepared or artificial about them. They are the workings of an affluent and vigorous mind, keenly alive to the awful truths it inculcates and seeking the most direct and efficient means of enforcing and illustrating them. Hence he cannot be called a figurative speaker, for he does not seek for flowers, and plucks them only when they obtrude upon his path. Yet sometimes he breaks forth into the most sublime and beautiful metaphors, transported out of himself and carried as it were, into the third heaven of eloquence. Once describing the value and the loss of an immortal soul, he burst into this magnificent apostrophe,—"What shall sing the dirge of the soul that is lost? what celebrate the obsequies of the entombed spirit? The sun hides his face—the stars loose their lustre—the heavens are clothed in sackcloth—the earth is convulsed throughout her whole circumference and from mountain top bursts forth the yell of despair and desolation." These are something near his words, but his manner was beyond the pen or the pencil."

Watchman.

INFIDELITY JUSTLY REWARDED.

A remarkable example of popular delusion has been given at a public meeting in Whitesborough N. Y. at which resolutions were passed denouncing Chief Justice Spencer, of that State, for deciding that a man who disbelieved in a state of future rewards and punishments was an incompetent witness; and one among the reasons, assigned in the resolutions, is that the decision of the Chief Justice is "an at-

tempt to establish and maintain certain Denominations of Christians, to the prejudice of others! Wonderful.

The decision of the court we have understood is in conformity with those of every other civilized country. In England such a witness was not only rejected, but hissed out of the Court by the spectators.

When man is interested to the amount of a single shilling, he is incompetent to testify. But if there is danger from the comparatively slight temptation of pecuniary interest, what sort of security can there be against a man who does not believe there is a Being to punish perjury? Besides, how idle, and worse than idle, to swear a man in the name of One whom he believes either not to exist, or to exist as an indifferent spectator of the conduct of men.

Jewish Teachers baptized at Frankfort, last year.

Rev. Mr. Caul says, "there can be no doubt of their sincerity, as they have given up friends and family, and exchanged a comfortable and comparatively luxurious life for a state of starvation and beggary." They are young men of talents, much above the common standard, and speak two or three modern languages with fluency, besides understanding well the Hebrew.

C. Sec.

ANECDOTE.—Liberality of the English.

Poor to Missionary objects.—The account which the Collectors give of their reception among the poor is really affecting: they found some of them standing at the doors of their humble abodes, with their pence in their hands, and others, whom they had passed by, following with their money, saying to the Collectors, "Pray do not neglect us because we are poor." A lady in one district called on a poor widow, merely to prevent her feelings from being hurt, and told her, that, owing to her poverty, she did not expect anything from her. "Oh!" replied the poor widow, "I cannot, poor as I am, refuse giving a penny a-week towards promoting the cause of that Redeemer who has given me the hope of heaven!" This poor widow has entirely to support five fatherless children, and yet she, of her penury, thus cast into the Missionary treasury. Indeed, (says our correspondent,) from this and many other pleasing occurrences, it is evident that the poor consider themselves favoured by being thus called upon. The Collectors declare that they could not have been better received had they gone to distribute instead of receive money. [Eva. Mag.]

Philip King of Macedon.

He once happened to fall to the ground, when engaged in some gymnastic exercises. As he arose he observed the impression of his body in the sand.—"Heavens," cried Philip "how small a space hath nature allotted to us, and yet we are vain enough to desire to command the universe."

CHRISTIAN REPOSITORY.

SATURDAY, APRIL 27.

Several communications on the death of Mr. CORES have been received since our last, but the one inserted to day being the most circumstantial, has induced us to prefer it, and we hope will be a sufficient apology for omitting others.

We live in an interesting period of the church—daily almost do we hear of new conquests made by our King—he is manifestly "riding forth on the white horse of his gospel, conquering, and to conquer!"—in addition to the pleasing intelligence heretofore communicated, of the commencement of a work of grace in this place, in N. Castle, C. Bridge, in Smyrna, and in Charleston, we have accounts from the neighbourhood of St. Georges, of an uncommon attention to the means of grace, and some conversions in the bounds of the Rev. Mr. BELL's churches, which give reason to hope that an extensive work is about to take place in that hitherto lukewarm region.

In all the places above enumerated, we learn the work is still progressing.

MARRIED.

In Wilmington on Thursday the 25th Instant, by the Rev. E. W. Gilbert, Mr. Moses Hickman, to Miss Catharine Cavender, both of Christiana.

On Thursday evening last, in New-Castle, by Rev J. E. Latta, Mr. John Ocheltree, to Miss King, all of New-Castle.

On the same evening, by the Rev. A. K. Russell, Mr. John Whann, to Miss Elizabeth Anderson, both of Newark, Del.

DIED in this Town, on Tuesday last, Miss ANN MASSEY, after a lingering pulmonary complaint, which she bore with great patience and fortitude; manifesting during her illness a continual willingness to depart, and be with Jesus. Her remains were conveyed to the family cemetery, Queen Anne's, Maryland—there to wait the sound of that voice which shall reanimate her sleeping dust.

JUDGMENT HYMN.

Oh! there will be mourning,
Mourning, mourning, mourning!
Oh! there will be mourning
At the judgment seat of Christ!
Wives and husbands there will part:
Wives and husbands there will part:
Wives and husbands there will part:
Will part to meet no more!

Oh! there will be mourning,
Mourning, &c. &c.
Parents and children there will part:
Parents, &c. &c.

Oh! there will be mourning,
Mourning, &c. &c.
Brothers and sisters there will part:
Brothers, &c. &c.

Oh! there will be mourning,
Mourning, &c. &c.
Masters and servants there will part:
Masters, &c. &c.

Oh! there will be mourning,
Mourning, &c. &c.
Pastors and people there will part:
Pastors, &c. &c.

Oh! there will be mourning,
Mourning, &c. &c.
Saints and sinners there will part:
Saints, &c. &c.

Oh! there will be wailing,
Wailing, wailing, wailing!
Oh! there will be wailing,
At the Judgment seat of Christ!
Sinners and Devils there will meet:
Sinners and Devils there will meet:
Sinners and Devils there will meet:
Will meet to part no more!

Oh! there will be shouting,
Shouting, shouting, shouting!
Oh! there will be shouting,
At the Judgment seat of Christ!
Saints and Angels there will meet:
Saints and Angels there will meet:
Saints and Angels there will meet:
Will meet to part no more!

For the Christian Repository.

CONTINUATION OF MY FIRST COMMUNICATION
TO PAUL AND AMICUS.

In order to fulfil the engagement which I made No. 40 of the Christian Repository, I shall examine 1st. What is the difference between believing in the words of God, and believing in opinions of man on the words of God? 2dly. What have been and are still the fatal consequences of mistaking the belief in opinions of man on the words of God, for the true faith in the words of God? and 3dly. What is the only remedy for so lamentable an evil?

What is the difference between believing in the words of God, and believing in opinions of man on the words of God? This is the most essential one: the former belief is founded upon an infallible authority, since it is the authority of him who essentially can be neither deceived nor deceiver; the latter, on the contrary, is inevitably relying on a fallible authority, since it is the authority of a creature or creatures, which however numerous, skilful and well affected they may be, are by their nature, liable to mistake, to mislead the others, or to be deceived by them; wherefore prudence and wisdom require that their opinions, especially on supernatural concerns, should not be believed, without having previously been thoroughly examined and understood.—But the believers in the words of God have no need of examining whether they understand or understand not, what is certainly revealed unto them; for pure reason demonstrates that the infallible knowledge of God being infinitely above all which they can comprehend, there is not only possibility of his revealing unto them truths above all human intelligence, but there is a necessity that he deigns to reveal unto them what belongs to his divine nature and infinite perfections, and his eternal design in the creation, redemption, and regeneration, and his supreme will, in order that they may fulfil their glorious destiny; then they want only to be assured that God has spoken unto them or for them, in order to be certain that their faith is rational, *rationabile obsequium vestrum*, and that in conforming themselves to what is revealed, they walk in the way of truth and righteousness, with a plain security of their salvation and eternal happiness.

Now we are all assured that God spoke for all men, when from a majestic cloud, upon a high mountain (in the presence of Moses, who represented the law—of Elias, who represented the Prophets—and of the three Apostles who were first to promulgate the Gospel) showing Jesus Christ who was transfigured before them, he declared, “this is my beloved son in whom I am well pleased, hear ye him.” Likewise we are all assured that the son of God spoke for all men, when he said to his Apostles (after having opened their understanding that they might understand the scriptures) “I send you as the Father sent me, Go ye, teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost,” (which will teach you all truth,) then “who heareth you heareth me, and he who heareth me, heareth him who sent me.” Wherefore “he who shall believe and shall be baptized shall be saved, but he who shall believe not shall be condemned.”

Then in believing in the words of Jesus Christ and his Apostles, who being sent to teach all nations, wrote under an especial assistance of his Spirit, the divine words, in order that they might be transmitted to the whole posterity, we are uncontestedly assured that we believe in the words of God, and that in conforming ourselves to them, we build upon the immovable Rock, the edifice of our sanctification and happiness, which no rain nor flood, neither all the winds nor tempests of the world and hell can overthrow; but whosoever does not build upon this foundation, whatever may be his motives and intention, is likened to a foolish man, who built his edifice upon the sand.

Brethren, we all know what is the authority of

him who has given this irrevocable decision:—let then no man deceive us, and let us not deceive ourselves; whosoever does not found his religious and supernatural edifice upon the divine words, such as we have received them from Jesus Christ and his Apostles (and we have received them *letter and spirit together, or spirit under the letter*) build on the sand. For there is no medium, either we believe in these words, because *God hath spoken*, or because any other or others have spoken; in the former supposition, we believe in the words of God, upon the very word of God,—in the latter, our belief is founded on the word of creatures, that is to say, on their opinions concerning the word of God, and consequently we are exposed to every wind of doctrine and spirit of errors, and to become the miserable dupes of Satan, who knows how to transform himself into an angel of light, and make men believe (under specious pretences of good motives and laudable intention and great undertakings for the perfection of man and the glory of God) that their spirit is the Spirit of God, and it is of these lamentable victims that our Saviour has foretold: “many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me ye who work iniquity,”—a work of iniquity is, any work whatsoever, which is substituted for the work of God, which is, said Jesus Christ, “that ye believe in him whom he hath sent,” and consequently that ye conform yourselves to his words, “which shall judge you in the last day,” and therefore Jesus Christ concluded: “whoever heareth these sayings of mine and doeth them, I will liken him unto a wise man,” &c. “and every one who heareth these sayings of mine, and doeth them not, shall be likened to a foolish man,” &c. Mat. vii. 24. &c.

For, what are in the eyes of God or according to his eternal judgment, all the opinions of men on his words?—the vain endeavours of a prudence and wisdom which he has reprobated, and injurious attempts to the plain faith which we owe to his words, as soon as he has spoken, and concerning which no *why* nor *how* can be reasonably asked, by them who evidently have no right to question the sovereign arbiter of their destinies: “O man, who art thou that repliest against God? my thoughts are not your thoughts, saith the Lord, neither my ways are your ways, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts,”—and in several places of the scriptures, God expressly declared: “I will confound the prudence of the prudent, and the wisdom of the wise.” Brethren, who could doubt that God only can explain himself? his thoughts are eternal—his work is immense—and his words, which are the manifestation of them, necessarily contain in themselves an infinite sense; it is then evident that the words of God can be explained but by his words, or the spirit which is in them.

But, in order irresistibly to convince us of the necessity of keeping the divine words, such as we have received them from Jesus Christ and his Apostles, and to secure for ever the faithful against all the illusions by which Satan could induce them to deviate from their purity and integrity, Jesus Christ who had delivered them not merely as his words, but as the words of his Father, and who had sent his Holy Spirit that his Apostles might teach all nations according to the eternal design of his wisdom, seeing at the end of the first century, (as he had foreseen it from the beginning,) that although they had faithfully preached his gospel, and regulated the manner of fulfilling his new law, and transmitted his full doctrine to posterity, notwithstanding the first churches, and even their Angels or Bishops were, almost all more or less deviating from the divine words, he Jesus Christ, did as he had promised, come to his beloved disciple whom he had desired to tarry upon the earth, and commanded him to write unto the seven angels of the seven churches, admonishing them to remember how they received and heard the words of God, and from whence they are fallen, and to repent, and henceforth to hold fast these *only infallible and efficacious* words for salvation, and threatening with the most awful punishments all those who should add to them or take away any thing from them.

After such a solemn reclamation for the past, and protestation for the future, men and especially the ministers of the Gospel, are evidently unexcusable for having attempted to alter or to change any thing in the sacred words, and apostolic institutions, whether by adding to them or taking away any thing from them, since they could no longer entertain the least doubt this was the specific means which God had chosen to restore mankind, for as declared the Apostle, “after that in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them who believe,” and since in order to be forever assured of their salvation, and sanctification, and happiness, they had no other thing to do than to keep faithful these *infallible and efficacious* words, and conform their thoughts, sentiments and actions to them; but Jesus Christ already foreseeing how lamentably his salutary admonition should be disregarded in the following ages by innumerable ministers, who deluded by Satan, would substitute their opinions on the divine words for the true sense of these words, and should universally tempt the people to look at the belief in their decisions, or the decisions, of their councils or synods, as being the true faith which they ought to have in the words of God foretold at the same time in his solemn revelation (iii. 10.) both this *general temptation* “which was to come upon all the world to try them who dwell upon the earth,” and its fatal consequences, which shall be the subject of my next communication. “Whosoever hath an ear to hear, let him understand what the spirit saith unto the churches.” AMEN.

REVIVALS OF RELIGION.

From the New-Haven Intelligencer.

In several places which we have before mentioned, the Lord is still carrying on his work of saving mercy. We have been informed during the past week, that

the revival in Litchfield, which has been continued since early in the last fall, is still progressing with as much power as at any time.

In Suffield the work is going on, and has extended into West Suffield, where there are about 20 hopeful subjects of grace and many who are in distress for the salvation of their souls. In Sheffield, Ms more than one hundred consider themselves as brands plucked from the burning, since the revival commenced, and are viewed by Christians as monuments of mercy. Among these are persons of the first standing in society, and of all ages, from the child of ten years to the man of seventy. There is scarcely a town in the populous county of Berkshire, where there is not a revival of religion.

There is quite a revival in several of the congregations in the city of New-York, and the prospect is considered greater at this time, in that great city, than at any former period. A correspondent at Sag Harbour, L. I. says, “The mercy and grace of God are still displayed among us.—The attention is considered as great as it has been for two months past, during which time between 40 and 50 are mentioned as the hopeful subjects of Gods renewing and sanctifying grace.”

Extract of a letter from the Rev. A. D. Campbell to the Editor dated

NASHVILLE, T. March 16, 1822.

I have been settled in Nashville about eighteen months, and there have been added to our communion between thirty and forty—many of these persons of weight in Society. We have several prayer meetings in our congregation, well attended. Truly it is exhilarating to behold those who but a short time ago were strangers to a Throne of Grace, bending the knee before their God in humble supplication. Last summer I formed Bible and Catechetical Classes. They were well attended, and what was exceedingly gratifying, the parents of the children gave their countenance and lent their aid to further their design. To sum up the whole view of our moral condition at this time, praying societies are increasing in all the churches, and a spirit of Christian liberality prevails among the different congregations that augurs well for the future prosperity of Nashville; together with a respectable attendance on divine ordinances. I never was in a place where people behave with more seriousness in the house of God: but Sir, much remains to be done, and the watchmen upon Zion's walls must be on the look out, lest the enemy come in and blast our hopes

Ken. Rep.

The Ethiopian has changed his skin.

At least, so says the Norfolk editors, who announce that a remarkable natural curiosity, no less rare than wonderful, is now exhibiting in that town. This object is a man of uncommon intelligence, who was born black, and continued so, until the age of forty-five; since which, he has gradually undergone a change of skin, until three fourths of him have become perfectly white, his arms and hands have assumed a delicacy and transparency, not surpassed by those of the most tender-bred females. He was raised in Essex County, Virginia and is the property of a gentleman of a large family, who, under more prosperous circumstances than at present attend him, could not be prevailed on to exhibit him as a public spectacle. The advertisement is headed with the 23d verse of the 13th Chap. of Jeremiah: “Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good that are accustomed to do evil.” As the gentleman owner, as he calls himself, is pleased to find that he can answer the question of the prophet affirmatively, we hope the poor Ethiopian will soon find the consequence to follow, viz. that those who are accustomed to do evil to their slaves may learn to do good.—New York Spectator.

Select Sentences.

A forward child is very liable not to fulfil the expectation, which its infancy and youth may have excited. It is often caressed and flattered into affectation, and self-conceit, and its temper and disposition are not uncommonly rendered perverse by indulgence. On the contrary a diffident child, who appears awkward, and is what is commonly called unluckily, is liable to be spoiled by severity. The conduct of many parents and preceptors in bringing forward bold and talkative children, and checking and brow-beating those which are shy and reserved, is directly the reverse of what it should be.

Communicated for the Chris. Repository.
OBITUARY.

DIED on the 6th Inst. at his residence near Lewes Town in this State, after a severe indisposition of two weeks' continuance, the REV JOSEPH COPES, Pastor of the united congregations of Lewes Town, Cool Spring and Indian River. A friend who was with him during the whole time of his sickness, states that “he bore it without a murmur; that he retained his reason and speech till his last moments; and evidently appeared “to see without a veil between,” and expired in a full assurance “of the rest that remaineth for the people of God.”

“Mark the perfect man and behold the upright, for the end of that man is peace.” Even the most harden and impenitent often exclaim, as Balaam did; “Let me die the death of the righteous.” But if they would desire to die his death, they should be careful to live his life. They should like him exercise “repentance towards God and faith towards the Lord Jesus Christ.” They should live a life of self-denial, of devotedness to the service of God and zeal for the cause of the Redeemer. “Blessed are the dead who die in the Lord—they rest from their labours and their works do follow them.” But what must be the consternation of the wicked, when they see their works following them! They have no works to follow them, but those of vice, licentiousness, impiety and blasphemy; or at least of disobedience to the Gospel, impenitence and unbelief. These works will certainly be swift witnesses against them, and bring upon them swift and awful destruction. To meet the last appalling enemy with composure, and to die in peace and with a hope full of immortality is infinitely to be performed to all that men call good and great: the highest earthly distinctions, the greatest riches, the most fascinating pleasures, and the most brilliant honors. Oh! that men would, in life and health, lay this seriously to heart, and be industrious to secure that, which they will consider the only wisdom, at the solemn and heart trying hour of death.

Mr. Copes was specially self-denied in his mode of life and peculiarly conscientious in the performance of duty. His piety was ardent and his zeal active and fervent. In his creed he was orthodox; and in his support and defence of “the faith once delivered to the saints” he was decided and firm. For the exercise of strict Discipline he was a zealous advocate; and conscientiously maintained it in the churches under his care. He viewed laxity of Discipline as destructive of the order of God's house, and ruinous to the purity of his church. In his preaching Mr. Copes was plain, practical and impressive. He addressed the conscience with pungency, and the heart with warmth and affection. “He, tho' dead, yet speaketh” to his late charge, by his many solemn warnings to flee from the wrath to come, and by his many earnest and ardent entreaties to them to turn and live. In the judicatories of the church he was active and highly useful. In arranging and managing business he had peculiar aptitude; and in discussion he shewed, that he possessed a sound judgment, and a discriminating mind. In the death of Mr. Copes the members of his congregations deeply lament the loss of an affectionate, zealous and faithful Pastor; and his Brethren in the Presbytery deplore the loss of a very useful, active, and much esteemed member.

“Deathless principle, arise:
Soar, thou native of the skies;
Pearl of price, by Jesus bought,
To his glorious likeness wrought,
Go, to shine before his throne:
Deck his mediatorial crown:
Go, his triumphs to adorn:
Made for God, to God return.

Angels joyful to attend,
Hov'ring round thy pillow bend,
Wait to Catch the signal giv'n,
And escort thee quick to heav'n.”

DIED.—On the 18th Feb. last, in this borough Miss HEZELIAH STEWART, in the 32nd year of her age, after a long and severe trial in the “furnace of affliction,” which proved her faith to be genuine, “saving faith.” Though calculated to shine as a star of considerable magnitude, she ever chose a humble station, and with Mary, having “chosen that better part,” she was content to sit “at the feet of Jesus.” I might go on to speak of the relative virtues of the deceased, suffice it to say, she lived and died a *christian*. She was for a number of years a member of the Presbyterian church in this town, well known to the writer, who has been hitherto prevented owing to various circumstances, from paying his last tribute to her cherished memory.

“Happy soul, thy days are ended,
All thy mourning days below;
Go by angel guards attended,
To the arms of Jesus go.”